PAPERS
OF
SHAKERS

269

OHIO
Union Village

The word of Holy and Eternal Wisdom.

Directed to the beloved ministry at Wisdoms Valley, to be dealt with according as their wisdom may direct. Written by inspiration, commencing May 3rd 1844.

Chapter 1st.

A general Address, showing the great responsibility resting upon those who are called to be leaders, and Shepherds of Gods Chosen people, every where, far and near.

1 Draw near unto me, all Ye lovely Shepherds of my flock, and listen to the words of Your Holy and Eternal Mother; for lo! I have words of truth to speak unto You, but in a more special manner to those who shall come after thou, for lo! the time draweth near when the Lord will call to judgment the inhabitants of the Earth, and give them the offers of his never ending mercy, even at the mercy seat, where he has placed his name in Eastern lands.

2 To read and understand and believe that God is a God of mercy

and strict justice, and will deal accordingly with every soul, but do We not always consider that God dispenses his mercy and justice, in relation to the finial judgment in and thro' the line of his order. And when souls fail to come to the mercy and justice of God, in the line of his appointment, the design of the Almighty, respecting such souls is not answer'd, and his plans for the final reckoning of souls, as to themselves is thrown into confusion.

3. Therefore I Eternal Wisdom, the Mother of Souls, do say, I have view'd these things, and ponder'd them in my heart, and alth' I have spoken and caus'd to be reveal'd, a little here, and a little there, upon this all important subject; Yet I have not wholly answer'd my feelings in relation to these things.

For I foresee the danger of souls being call'd to the judgment, to take their probation, and meet the mercy of God in this life, failing in the hands of the workmen, for the lack of a right understanding, and a deep impression of the worth of souls, and the utter impossibility of restoring injur'd souls, who fail of salvation thereby, to their former rectitude.

4. O! Christ the voice of wisdom, how my soul weeps at the thought of any of the human family, who have souls exceeding precious in my sight, being call'd to the judgment, to meet the mercy & strict justice of God, falling to ruin for lack of the same.

5. So I warn all in my most holy name, Yea, with a solemn and weighty warning to beware how God obstruct the merciful designs of Your heavenly Father in this manner by failing to render to every soul, mercy and strict justice; for be it known to one and all, God dealeth with no soul one side of the order of his appointment.

6. And this doctrine will soon be proclaim'd to the ends of the Earth; and they who rely upon the mercy and strict justice of God, and receive faith in the order of his appointment, where he hath plac'd his name, in his witnesses, to be sought unto by the Children of men; I say will not such, having a correct understanding of these things, look for mercy and strict justice in those who stand in Gods stead to deal with souls? Truely they will, and if they find it not, will they not begin to faulter and say in their hearts, "truly God is not in all this," for God is merciful and just, and where his spirit rules and reigns, the same is made manifest."

7th. Truly crieth the voice of wisdom, this will be the language of the heart, if they utter it not. Then dear Children, how ought We as leaders of Gods called and chosen people, to shun and avoid all appearances of that which may cause souls to judge in their hearts, of Your integrity to Your most holy calling, which is to stand in Gods stead to meet the fallen race in his

in his spirit which is mercy and strict justice to all who come unto him desiring the salvation of their souls.

8. For his call is even now, "come unto me, all ye weary and heavy laden and I will give you rest," having reference to his order, and to those who stand in his stead, with whom he hath entrusted the keeping of his oracles unto men.

9. So all these things rightly considered, what manner of persons, ought ye to be? Are ye not called to be examples of exceeding righteousness before all men? Truely saith the voice of Wisdom, and unless your righteousness exceed the righteousness of those whom ye are call'd to lead, how can ye in any wise, answer the End of your calling.

10. How oft and repeatedly are Zions Children counsell'd & instructed to follow the example of their visible head, and in so doing they should meet the approbation of their God, and walk safely. This is even so. Then how ought this matter to be laid to heart, by all those who are call'd to be leaders in Zion, lest they lead astray, and they alone become accountable.

11 I speak not these things to bring accusations against any one, nay, in no wise, but to stir up your pure minds by way of remembrance of your most holy calling, and of the all importance of your leading

souls in the right Channel. For the time draweth near when Zion must stand erect before her God, and walk in uprightness before him, and the spirit of a little Child must lead her inhabitants.

12. And how much Ye may if Ye will, learn by this, that Gods people can never be led in a right Channel, save by the spirit of the innocency and simplicity of a little Child, and of all manner of pride and self-exaltedness, in every shape and form. Gods people are call'd to become exceeding simple and Child like, abas'd of themselves, in their own eyes, 'ere they can become exalted of God, and set on high. "For he that humbleth himself shall be exalted, and he that exalteth himself, shall be abas'd.

13. Ye who desire to be great in the Kingdom of Heaven, remember the Example of Your Lord, when being asked, who should be greatest in the Kingdom of Heaven. Yea remember it, all Ye Young, who may hereafter be call'd to become leaders of Gods people, 'ere the loftiness of Your natures are stain'd by the cross, and subdued by true self denial.

14. Yea, remember wherein Ye may become exalted & set on high. It is by becoming a little Child, and thus shall a little Child become the leader of my People, and in no other way saith the Lord.

15. Ye may think that in order to rule and govern in the house of God, Ye

Ye must exercise authority, and hold dominion over Your fellow brethren and sisters, in an arbitrary manner, else Ye will not be obeyed, and Your warnings regarded. But remember, they who cannot be led, except by the voice of terror, and none of mind. For a little Child shall lead my people, and the voice of simplicity shall govern my house, saith Your Holy and Eternal Mother.

16. And the leaders of my people, and the guiders of my house, who lead and guide in my Holy Spirit, and according to my Holy will, must first become simple and innocent, free from all pride and arrogance; and not only so for themselves, but ministers of the same to others, even those whom they are called to lead; else how shall my people become simple, innocent and child like, except by following the example of their leaders.

17. For if a little Child lead them, how can they fail to become Childlike? And they who are not led by the spirit of a little Child are none of mine, for I will own no other spirit in Zions Children, save that which can be brought into subjection and led by the spirit of a little Child.

18. So Ye may see the views of Your holy and Eternal Mother, in rela

tion to the leaders of Zions Children; We may see that it is the mind & will of Your Holy & Eternal Parent, that Zions leaders become exceeding simple and Child-like, ere they can lead in an acceptable manner in her sight.

19. And this matter I do require to be look'd into and regarded, by all who wish to please me their Holy & Eternal Mother, as Leaders in her holy Zion upon Earth. For if there are any souls accountable with a heavy responsibility, they surely must be those who are call'd to lead & direct in Zion.

20 For We have often and repeatedly heard of the judgments which should follow those who obey not the counsel of their Anointed Head, and the awful sin of disobedience to Gods appointment. This is even so; but their sin is an individual sin, for which they alone must be accountable

But they who cause many to stray, and come short of fulfilling the just requirements of God, by failing to fulfil their part in precept & example, judge We for Ourselves of their accountability.

21. We read, blessed are they that turn many from the Error of their ways. But instead of this, they lead souls astray, and thro' neglect to perform their duty, in their most holy calling, cause them to wander in by and forbidden paths, & stumble over offences, and not such cause?

22. Truly they who gather not, but scatter in Zion, are cursed in my sight; but they who gather my flock, and lead them aright, are ever blessed. Yea, and with the richest treasures of Heaven will I bless them. Yea, I will ever uphold and sustain them by the right hand of my Power, and lead them in the Valley of Wisdom, that they may guide and direct my little ones aright.

Chapter 2nd

Holy Wisdom teaches the necessity of simplicity and meekness to the leaders in Zion. They should be examples of virtue and Humility to their flocks.

1. Again draw near unto me Your Holy and Eternal Parent, Wisdom and hear my sayings, and from them gather a right understanding.

2. My name is Wisdom, and I teach nothing but wisdom, fraught with innocense, and true simplicity. They came forth from me being born of me, and are ever with me. And they who gather of my spirit cannot fail to gather a portion of these two spirits, which are lovely in

my sight, and are ever my constant companions.

3. Yea, all Ye who will gather near, may learn of my simplicity, and from my sayings gather understanding. Ye who are called to lead, guide and direct, and be as rulers in the house of Your God, ought ever to strive to be the least, the most humble and abas'd, feeling Yourselves ever dependent upon the blessing and love of Your brethren and Sisters, ever ready if necessary, to perform the most degrading acts of servitude.

4. For in so doing Ye closely imitate the Example of Your blessed Lord, Yea, and of Your blessed Mother dear, who always strove to be the least, even a servant to all. And above all, Ye ought ever to remember and bear in mind, that Ye cannot move independent of the Love Union and blessing of the body at large, & for this Ye ought ever to strive.

5. I ask not that Ye should turn to the right or to the left to meet the feelings of any one or ones, or to do violence to Your best judgments; but where Ye can condescend, and thereby do no violence to the order of the Gospel, nor to Your own best judgment, I would ever recommend that You condescend; for condescension gains the union; and Ye must always remember, that great condescension on the part of the members, is continually required, in order to answer & fulfill the order of the Gospel.

6. And whenever We as leaders, have an opportunity to show Your condescension, We ought to embrace it, Knowing that thereby We gain union, which will serve to support You, in Your most holy calling. We ought at all times to govern with as little severity and austerity as possible: for in this spirit, even if We succeed to rule, subjection will be but reluctantly render'd. But with the bond of Love, gentleness, and unassuming simplicity, We may lead a nation, for this is a three-fold cord not easily broken.

7. We ought firstly to gain the confidence of those whom You did call'd to lead, by a well order'd department, always bowing in humble submission to the orders and requirements of God, establish'd for the welfare and safe going of souls.

8. There are many orders, and lines of order, establish'd in the House of God, and many leaders to whom subjection and true submission are required, all combined, constitute the body. And no one department, or lot of Caretakers, can move independently of the union & communion of the body at large: nay even the head is not independent of the union & communion, of the other members of the body. Altho the head may exist while the other faculties of the body become maim'd and even sever'd, but

when the head is disorder'd, the whole body is thrown into confusion. But without the head no body can exist.

9. I bring this natural similitude to Your understanding that Ye may take a deep sense of Your dependence upon the body, and see how unqualified Ye are to move in independence, even while acting as leaders & heads of the body.

10. As I have spoken before, there are many heads, that is leading members in the body, unto whom all, more or less, are required to subject. And altho the head is above all, and nothing can exist without it, Yet the head is frequently required to bow in subjection to the other leading members of the body. Yea & how often is the afflicted head, consol'd and comforted by the other leading members of the body.

11. And can any of You, my dear Children, ever hereafter, being call'd to act the part of heads and leaders of the body, be willing to exist exclusive of the union and communion of the other leading members of the body? Nay, nay, I trust not.

12. Then henceforth, let each leading member of the body, be they never so great or small, in their natural Creation, who are willing to render subjection to the head, which is the leading power of the body, become establish'd in their Calling, and let all submit as far as their government extends.

13. Let those who have the first lead in temporal things, be establish'd & built up, according to their trust, and let all under them subject, as it respects temporal things, and if they be found faulty, and members become tried and disaffected towards them, it becomes the duty of the Head to examine and investigate the matter.

14. But wisdom forbids that any disaffected feelings on the part of the Elders, be made manifest to the members, respecting any leading member, let his calling be never so great or never so small, so long as he stands as a leader in the body, for the head is not called to condemn and set at nought the counsel of those who are called to act the part of leading members in the house of God, in presence of the members at large.

15. I speak thus pointed, knowing the mischief which may follow the like proceedings. Ye ought ever to strive to build up and establish those who are set in order to lead in the house of God, and in so doing, Ye build up and establish Yourselves, and they become Your strong supporters, for a house divided against itself, is weak, but where all departments are strongly combined to brace & fortify each other, the building is strong and nothing can move it.

16. If Ye as Elders, find any of the leading members of the body faulty,

call them to You with the voice of love, and encircle them in the arms of parental affection, and admonish them, Yea, and even chasten them, if Ye think proper. And if they be rightly joined to all that is before them, they will be ready to bow at Your feet and kiss the rod, which has chastened them for their good.

17. But never, nay never speak of the faults of those who are called to bear a burden in the House of God, nor speak in the least distrustful of Your confidence in them, before those whose duty it is to subject to them, so long as Ye consider them worthy to stand in their office of trust; for in so doing Ye only unbridle and set loose that unruly member, to vent forth the enmity of that nature which is ever at enmity to the order of Gods appointments, which requires subjection and obedience.

18. So dearly beloved Children, Ye cannot be too wise, to walk blameless before Your God, in these respects; Ye cannot be too simple & child-like to lead safely the people of God; for it is not a small matter, nor of little importance to lead guide and direct the house of God aright Yet it requires the simplicity and submission of a little Child to perform it.

19. And again respecting those who are called to lead in Zion, either as Elders Deacons, or Caretakers, taking undue advantage of the

the Power entrusted to them, is exceedingly offensive in my sight for it ~~they~~ an ungenerous, an ungovernd, and an unsubdued spirit, a spirit of selfishness, not willing to share equally with their brethren and sisters, not as willing that they should have as to have themselves.

20. They who take advantage of the power given them, and thereby furnish themselves with unnecessary clothing, conveniences, or curiosities, to gratify a selfish and craving disposition, I call it no better than robbery in the house of God. And they who persist in these things after hearing this my solemn and pointed word in this respect, know Ye and be assured, the amount of the same which You expend in this way, for the purpose of indulging a selfish spirit which thirsteth for gain without right, I say the same amount shall be taken from Your spiritual treasure.

21. For if Ye chose to lay up treasures for Yourselves on Earth, where Moth & rust corrupt and thieves break thro' and steal, how can You expect an equal treasure in Heaven? For where the treasure is, there will be the heart also.

And they who make a God of perishable things, either in Eating drinking wearing, conveniences or curiosities, so far their treasure is in earthly and perishable things, which they never can carry with them, beyond the grave; Yea, treasures which are liable to take wings & vanish away & be as tho' they had been

22. So I would warn all to beware how they set their hearts on perishable things, and thereby fail to lay up that treasure in Heaven, which We will all need and greatly desire, when Your work on Earth is ended. For Ye who possess not only Your good things in common with Your brethren and sisters, in this life, but far more abundant, how shall Ye be made to share in common with them in the next one.

23. The Lord hath purpos'd to stain the Pride of all flesh, and bring the loftiness of man low. He hath also purpos'd to level the human family, by exalting the valleys, and abasing the mountains, that all be made able to walk in the one level, smooth highway in Equality. But the loftiness of that fallen nature will ever strive to break forth and gain, if possible, the supremacy, and glide a little above its fellows.

24. But this is not according to true Godliness, neither will it ever be prosper'd by that God, who hath set his face to make all flesh equal in his presence, and exalt none save those in low humiliation and self abasement in every word thought and way. Such shall in due time, be exalted and set on high, whereas they whose delight it is, to exalt themselves, and glide a little above their fellow beings, shall in due time, be abas'd & laid low. For God is a God of justice, and all flesh is equal in his sight, and nothing which is selfish and self exalted shall ever be able to stand in his presence.

25. I have not spoken thus plainly upon this subject, to debar any from possessing all that is needful, but the manner of hoarding up treasures to set the heart and affections upon, is not owned nor blessed by me, Your Holy & Eternal Mother, neither is it according to the precepts of Your blessed Lord, whose Counsel was thus; "Take no thought for what Ye shall eat or drink, or where with Ye shall be clothed, but seek first the Kingdom of Heaven and its righteousness, and all things needful shall be added."

26. I many times think when I look down upon Zions Children, and see the anxiety and strife to heap up treasures on Earth; O! that Your strife and anxiety were in seeking the Kingdom of Heaven and its riches, and Your hearts & affections set upon this? How would all other objects become dull & dim in Your sight.

27. These things I speak unto those who are called to lead guide & direct the sons and feelings of my People, that they may gain a right understanding and therewith guide my little ones aright, for if they see these Evils of which I have been speaking, exist in those who are called to be their leaders, how can they fail to gather the same spirit, and indulge whenever an opportunity presents. And how can I endure the thoughts of this? Nay, I would rather my people would bear upon the other extreme, and feel as tho it matter'd

not what they Eat drank or wore, if they could only please God, and find acceptance in his sight.

28. But saith Your Holy and Eternal Mother, I find not that earnest desire and wrestling of soul existing in Your Children, to obtain the mercy and favor of God, which is pleasing in my sight; and I would that the Rulers of my House labor to guide the sense of the People more in this Channel, to seek the mercy and approbation of God, and let this be their strife, and be the uppermost in all their thoughts minds and ways. And if this point be gained be assured that Your way will be prospered & the blessing of Heaven will be distilled upon You.

29. But the uproar and confusion which many times exist among Your Children, to heap up treasures, and become rich with perishable goods, and perhaps the Kingdom of Heaven and its riches are not in all their thoughts. This manner of going is, and ever was, and ever will be offensive in my sight and no blessing have I reserved for it.

30. But the diligent in hand labor, with the heart and feelings drawn towards God, and the things of God, will ever meet the approbation of Your Holy and Eternal Parent Wisdom, who delighteth in the diligent hand which maketh Rich.

31. Souls may labor hard and accomplish much, but not in that spirit which is acceptable, or which bringeth the blessing of God upon their labors. There is a right way of performing all things, there is a way to perform all necessary hand labor in a gift of God, equally as much as there is a way to worship God in a gift.

32. This doctrine was taught by Your blessed Mother, and the first leaders of my People, and a good degree of this spirit was gained by Your Mothers first born, that is to perform hand labor in a gift of God, but I hear very little about it in this day, and this sense seems to be gradually running out, for which my soul is grieved.

33. If Creatures have no other sense of serving God, only in meeting, the service of God occupies but a small part of the time. Believers ought ever to be instructed that the service of God begins with every faithful Servant of his, in the morning of the day, and whatever they put their hands to, to do, Gods praise is uppermost, that whatever they do, may be to his honor and glory. And is not this performing hand labor in a gift of God? Truly it is, and such render never ceasing praise and honor to God, whose glory is uppermost in all their goings.

34. Thus and thus quite be the sense and feelings of my People

both by precept and Example, and great, Yea exceeding great shall be Your reward in Heaven. And altho Ye may be call'd to pass thro' deep, very deep tribulation for the benefit and prosperity of souls, Yet remember and ever bear in mind that Ye are Engag'd in the service of Him, who will abundantly reward You, and know all Your sorrows, Yea, Even I Wisdom, Your Holy and Eternal Mother.

35. So receive these my words, and with them receive my everlasting love and blessing, Yea, and as often as Ye read the same, with a heart desiring to please me Your Holy Mother, so often shall my blessing and strength rest upon You: for my all seeing Eye shall ever rest upon the leaders of my flock, and with the arm of my Power will I ever support them in obedience to my requirements, which are just and reasonable.

36. My Peace, my blessing and prosperity, I leave with You, O, Ye lovely objects of my choice, Ye shepherds of my flock! Know and be assured Ye are mine, and with a strong hand I will hold You, and with the gentle whisperings of my spirit will I pour consolation into Your afflicted hearts, when Ye know it not.

37. Cry often to me Your loving Mother, when in tribulation, and I will never fail to hear Your cries; often supplicate me Your Holy

and Eternal Mother, that I would clothe You with wisdom to direct and lead the People of You aright. Yea supplicate as did my son Solomon, for Wisdom in place of Riches and honor, and in like manner shall it be granted You.

38. For this was but a figure of that which is ever pleasing in the sight of God, that the leaders of his Spiritual Israel should seek that wisdom which is of God, that they may lead his People aright in preference to any thing which is self Pleasing or great. And thus ends to the Shepherds, my Holy and Eternal mind.

Address to the Ministry.

39. Dearly beloved and anointed ones, think it not strange, that I have spoken thus freely at this time, upon this subject, which feels like an important one to me and very weighty unto me Your Mother, and I trust God will see with me the propriety of the same.

40. I have long listened to the intreaties of Your ever blessed Mother Lucy that Eternal Wisdom, would in my own time, and according to my own Wisdom, make a communication of this kind to her needy Children upon earth.

Yea, thro' the intercession of this greatly beloved one, who is ever praying & beseeching in behalf of her needy Children on Earth, have I condescended to write unto You in this form.

41. But long have I delayd, for this reason, Knowing it to be a critical matter to make communications of this Kind. But I feel as tho' I had directed it in Wisdom, and now behold it correctly brought to mental view thro' the instrumentality of one who hath hitherto prov'd true to my mind. Farewell

42. If this word should meet Your approbation, wen so let it remain, do with it as You see proper, and the blessing of Your Holy and Eternal Mother be with You, and prosper You, in all Your goings forth.

Again Kindly Farewell.

Part 2nd.

Containing Mother Lucy's instructions.

Chapter 1st.

The great responsibility of Elders as Parental leaders and heads

of their families, and great will be the reward of faithful watchmen who fulfill their holy calling as Parents in Israel.

1. Thus saith Your ever blessed Mother Lucy, long, long, have I desired and earnestly pray'd to my Holy and Eternal Parent, Wisdom, that she would in her great Mercy and Wisdom, condescend to make a communication of this Kind of instruction to those who dwell upon the Earth, that they may know the mind and will of their Heavenly Parents who dwell in Eternity.

2. So great was the condescension of Holy and divine Wisdom, in this respect, that she not only gave her positive word, as it respects these all important points, in relation to those who were call'd to the divine and Holy office of the Priesthood, but gave her full liberty that I Your loving and anxious Mother Lucy in my own time, should add thereunto, all that seem'd good in my sight of necessary counsel and instruction, both as it respects those who were call'd to the order of the Priesthood, or of any other order or department existing among the People of God.

3. And as I am endow'd with sufficient Power from on high to do this, which feels like a great condescension on the part of my Holy and Eternal Mother, I yet lack the aid and assistance of mortals to accomplish this, which I

Know to be extremely necessary, for the guidance of those who are calld to be leaders in Gods holy house, not only now, but in the day which is to come.

4. For this mortal instruments, Yea, this the instrumentality of mortal clay, are all things of a spiritual and divine nature brought to mortal view; and thus far are we dependent upon mortals; for being disembodied, we cannot speak to them in the body, except by a gift of God, this those who are appointed by the gift of God, to make known his will.

5. And being thus limited to instruments, who are not of the Priests office, it makes it exceeding difficult to speak freely and remembers'd, as I would could I speak directly to them, face to face. But feeling a measure of freedom and liberty this the instrumentality of one, this whom I have permission from my Holy & Eternal Mother to speak freely, all that I desire or feel is necessary, I do with great cheerfulness and heartfelt satisfaction, communicate my feelings, even as I would could I meet You face to face.

6. Therefore draw near to me, all Ye beloved and Anointed leaders and watch men over fifties, and over hundreds, in Gods Holy House, even the Holy house of Israel, draw near I say, Ye several heads (, Yet all combin'd in one head,) and listen attentively to the voice and instruction of Your loving and careful Parent in the Gospel.

7. Yea, a careful Parent I am; for my care and Parental concern is to all souls, and in a special manner to those who are of the household of faith, and not one soul who receives faith, in the blessed gospel of salvation, and renders a measure of obedience to the same is forgotten or lightly passed over by me, its watchfull and careful Mother. Then judge Ye, each and every one of You, of the care and anxiety which must unavoidably exist in the bosom of Your loving Mother.

8. Now beloved Children and leaders in Gods Holy House what I wants of each and every one of You, is, that Ye become workers together with me, and gather a portion of my parental care and concern for souls, and also a portion of that wisdom which comes from the throne of Eternal Wisdom, to guide and direct You in all Your doings, Yea, and in all Your feelings, that Ye fail not for the lack of this holy and divine gift, to answer the end of Your calling which is most holy and important.

9. Great care and watchfullness on the part of the watchmen is required in this day of the Lord, for where members are reared up by the voice of God to straiten their paths, and walk more and more according to the example of their blessed Parents in the gospel, which was self denial in all their works and ways, I say unless they who are set as Parents and leaders in Israel, practice an exceeding righteousness, how are Gods People to become righteous.

10.

10. Verily I say unto You, except Your righteousness exceed the righteousness of those whom Ye are call'd to lead, Ye can in no case receive in the End, the reward of well done good and faithful Servant. I speak not this to terrify any one, nor to lay on grievous burdens, heavy to be borne, nay in no wise, neither am I giving counsel in matters void of experience.

11. I know by heart aching experience, what it is to be a leader in God's holy house, Yea, even before I had an opportunity to lay low the enmity of my Proud, haughty and rebellious nature, Yea, in times when great trials and afflictions were the lot of the People of God, and their leaders were call'd to drink heavily of this Cup. Therefore I feel that I can speak by experience, & lay on nothing unreasonable to be borne, by those who are call'd to be Parents in Israel, and examples of all righteousness.

12. Ye may compare Your situation with that of Parents in a natural family (for this is a true Emblem of the family of Christ) and see how You would feel in a natural point of view, were Ye Parents over a large family of Children, govern- ors over a large household, which was Your own natural & selfish interest.

13. Would not all that is natural and selfish, cause You to be up and doing? to look well to the going of Your household? Could You rest quietly and see loss come by neglect, and think it a little matter, and comfort Yourself with the

the reflection, that they who destroy may bear the responsibility.

14. Or would You unfeelingly say; Of what use is it for me to trouble myself continually about others? I shall not have to suffer for their losses, only in common with the family. I ask, is this the way natural and selfish Parents in nature feel? Truly says Your Mother, We will all answer Nay. But all losses or misdemeanors in any shape will come directly upon the Shoulders of the Parents and leaders of the House or family.

15. Then if this be the case, learn Ye by that which is natural and selfish, to Know Your duty, as it respects that which is spiritual & running lies with that selfishness which came by the fall. Ye are not called to that selfishness which consists in caring only for self, actuated by contracted & selfish principles; but Ye are called to be deeply interested as Spiritual Parents, and rulers in Gods holy house, and to look well to those of Your own Households, & to all that appertaineth thereunto.

16. If this Ye do, Ye may justly be considered faithful watchmen, having Eyes before and behind, who rest not day nor night; for where is the rest or cessation of care and watchfulness with faithful Parents in nature over their natural offspring & especially if there are ills & infirmities among them.

17. Ye may conclude that it is an unbearable task to feel this continual care, watchfulness and concern, that it is more than Your mental or mental

powers are able to endure, but ask the natural Parents, who care for their tender offspring, how they surmount the many difficulties, trials and hardships which unavoidably fall to their lot, in consequence of their posterity.

18. They will at once answer, the love and Parental affection, care and anxiety which exists in their Bosoms for their offspring, carries them beyond and stimulates to do and suffer, that which would otherwise be unsufferable.

19. So in like manner go Ye and do. Gather that Parental love and affection, care, and concern, which will stimulate You, to suffer willingly & cheerfully, all things, for the prosperity and welfare of those whom Ye are called to love as Parents in the Lord.

20. Sufficient have I spoken upon this subject to give all an understanding of their duty as Parents & leaders in the house of God, they who must sooner or later, render a strict account, either to their exceeding great joy and rejoicing or to their grief and bitter lamentation.

21. I pray to God that there may be no accounts rendered, in the day which is to come, with sorrow and grief, but my continual and earnest prayer is, that Zion may be blest with true and faithful leaders, who will rule in that Parental Spirit which cannot fail to give all souls an equal chance, even that Spirit which careth for all, and all are equally precious, let their agreeables

or disagreeables be what they may; the soul alone being the object in view to save if possible.

22. And they who think to find a life of ease and pleasure accompanied with selfish indulgences, and yet answer the end of their most holy calling as Parents and watchmen in the House of God, they will find themselves greatly mistaken. And they whose desire it is to find Ease, and a life accompanied with little care and burden, even if they fail to obtain it, if they thirst for it, and their selfish disposition influences them to seek it, what better are they.

23. But they who come forth and are willing to spend & be spent for the good of souls, and for the honor of that gospel which they are called to support, both by precept and example, and faint not in the way of well doing, they will find at the End of their journey, a crown of Eternal life, which will abundantly reward them for all their toil.

24. Yea, they will find a name in the Kingdom of bright glory, which none can obtain, save those who have sacrafis'd all, and devoted their time & talents, soul and body, to do good in the house of God, and fulfill their Holy Calling as Priests and Parents in Israel; For Your heavenly Father rewards according to services perform'd.

95. They who go before and bear the burden and brunt receive the greater reward. And as no soul can fulfill its duty in this most holy calling, Except at the expense of all which is natural and self-pleasing, and in place thereof cheerfully submit to the cross, and to a life of strict self-denial, in every word thought & way, and a life accompanied with many trials and grievances, watchfulness and care on every side, Yet great, great indeed is their reward; Yea, blessings without End shall flow to the true and faithful Shepherds in Christs fold.

96. This is all I have to say upon this subject; but many things I have to speak of, in my soul will be at rest, as it respects the deportment of those who are call'd to be examples in leaders in Gods holy house: for altho' Ye are call'd to be parents and heads of all, Yet Ye ever ought to remember that Ye are call'd to be examples of every gospel grace, and leaders and guides into every heavenly virtue.

97. And now dearly beloved, whoever You are, or whoever You may hereafter be, I would that You give ear and listen attentively to my instruction, for I give it to You as truly as Ye breathe Your vital breath, Knowing that Ye will need it in order to answer the end of Your most holy calling: for God hath purpos'd a great increase in Zion, and as leaders Ye must be found

at the head of this increase, else how can Ye be prepar'd to lead on the bright armies of Israel.

Chapter 2nd.

The leaders in Zion must be examples to their people of good works, of cross bearing and Child-like simplicity, of temperance, and prudence, of subjection and union to their leads, not seeking distinction nor fanciful indulgences.

1 Now dear Children, I will give You my views in plain and simple language unpolish'd by art, but plain to the understanding & easily comprehended.

2. As I have spoken before, Ye ought ever to be first and foremost in every gospel grace and heavenly Virtue, that Ye may ever say as did the Apostle; "Be Ye followers of us, even as we are followers of our blessed Lord & Mother; for if Ye cannot with Confidence declare Yourselves to be the way the truth and the life, as Christ declared to his disciples, a safe and sure way for all souls to follow how can Ye lead safely.

3. But Ye may say, "All good believers, know the line of their duty, and if they

should be a lack in their leaders, they need not stumble over it unless they chose". But let me reason a little with You; Supposing any one were plac'd at the head of any particular branch of temporal business, having labores to work under him would it not be expected that he who was call'd to be foreman, should go at the head of the company, by setting them an example worthy of imitation.

4. Would the mere command from the foreman, go Ye and do this, that & the other, while I tarry behind, be sufficient to stimulate the labores with Zeal and energy? Would it not be better to say, "Come brethren let us do thus & thus? Truly the word "come" in this place, sounds much more stimulating and enlivening to the labores than the word go."

5. I merely bring this as a comparison, that Ye fail not to comprehend the mind & will of Your Mother, which is to be found first and foremost in every gospel grace and heavenly virtue that lies within Your Power, labor to make them Your own as fast as possible Ye that are call'd to be leaders in Zion, that Ye may with propriety say, "Come & learn them of me, that Ye be not under the necessity of teaching that which Ye have never possess'd by practical experience.

6. Ye may see that it is the mind and will of Your Mother, that those who are call'd to lead, should do it in work as well as words, by example as well as precept, which is the loudest teaching, and words without it are as idle tales.

7. When an increase is call'd for, in any one particular point, let the leaders of the people be found first and foremost in the same; and how readily will every faithful subject of the cross follow on. We will say for instance, We, as a People, are call'd to freedom and simplicity in the worship of God, but what will all this amount to unless We become partakers in it & ministers of the same.

8. The mere word to the assembly, "Go We and exercise in the simple gifts of God," is seldom but reluctantly perform'd, but if We say, "Come We and let us manifest our simplicity in the gifts of God," the assembly immediately become stimulated to press forward. So in this way We may lead on prosperously by the word "Come," where We do but little by the word "go."

9. In relation to Child-like simplicity I have something further to say. This crowns all other gifts, and without it no gift can be brot to perfection. There is no spirit nor angel in Heaven, but that feels the need of this most excellent gift of Child-like simplicity. There are no orders of believers so far advanc'd in Heaven, but what do in reality become Child-like sufficiently so to play before the Lord, in the simplicity of innocent Children.

10. Yea, the noble Kings of Israel, Prophets Patriarchs & Apostles exercise in Child-like simplicity before the Lord their God, in likeness & imitation of their heavenly virtue blessed Lord & mother, their head & head, who are perfect examples of every

11. Yea be it known unto You, dear Children, Ye cannot be too small to imitate the example of Your blessed Parents in the gospel. Therefore I would recommend that Ye lead the people into simplicity, teach it both by precept and example; and in so doing Ye will not only please and greatly comfort Your heavenly Parents, but Ye will greatly please that God who form'd all souls innocent and Child-like, in the beginning, and wills that they all return unto him in the same spirit.

12. Your heavenly Parents look down many times and behold the simplicity of those who are call'd to be the first leaders in Zion upon Earth, even the head of all other heads, and would that this example, in this respect, were more closely imitated.

13. For when Zions Children cease to be simple and child-like, they cease to please that God who greatly delights in the simplicity of little Children, and when Zions children cease to savor their offerings with Child like simplicity, they are no longer acceptable to that God who is the author and finisher, thro' Christ his Anointed, of Child-like innocency and simplicity.

14. Remember this, and neglect not to render Your offerings sweet & savory by becoming simple & Child like in Your devotions. Superstition and bondage in the worship of God is an offence, pride and Carnality is an abomination. But they who make their offerings in freedom and Child-like simplicity, they never fail to please God, and receive a due reward at his hand.

15. Thus far have I spoken with the intent to encourage simplicity in both priests and people, and this is all I have to say upon this subject. Concerning other matters I shall continue to speak my faith and feelings, as far as time & circumstances will permit. I shall next proceed to speak upon a matter which feels like a weighty one to me, and that is in regard to temperance.

16. Temperance is justly rank'd among the heavenly graces, and without it, no soul can please God, and find acceptance in his sight; therefore it becomes exceedingly necessary that the leaders in Zion should come in possession of this heavenly gift; that they may lead, guide and direct the sense of the people, both by precept and example in this respect.

17. We are call'd, as a people, to be temperate in all things, and use nothing to excess, neither in Eating drinking or wearing, to use Economy in relation to every blessing of God, considering that the same hand which gives, has, at all times, the power to take away.

18. We ought always to use the blessings of God temperately, even when blessed with a plenty. And I would that the leaders in Zion look well to this; that they encourage nothing like extravagance, either in Eating, drinking, wearing or in any other respect, but be ye temperate, and in so doing ye will be examples of righteousness in this respect.

19. Never allow Yourselves to show great anxiety about what Ye shall eat or drink or wear, lest Ye encourage this spirit in those whom Ye are calld to lead; but as far as Ye have a duty to do in these respects, do it as doing Your duty in Your most holy calling, and not in a spirit escited by Your own personal and selfish feelings. For this may give occasion to those who wish to indulge in the same spirit and perhaps to speak in the following manner.

20. My Elder or Elders have their likes and their dislikes, both as it respects food and raiment, and many other things, and are not straitend to indulge in them, and are not my likes and dislikes as real to me, as theirs are to them? Why have I not as good a right to be suited in my turn.

21. I Your Mother do not speak this to justify such a spirit, nor to condemn an Elder for giving counsel according to his best judgment; but it is because I wish You to be consciencious, wise and prudent in all Your doings, that You give the adversary of souls no just cause to speak reproachfully of You as examples and leaders in Gods Holy House.

22. So in this manner I would like to have the leaders in each family strive to shun all appearances of Evil, in every respect, and not only this, but labor to know what will bear the resemblance of Evil, and what will not. And Ye that have a limited understanding of the requirements of the

gospel, and also of the rules regulations and customs of those who are forward of You, seek to gain an understanding, as far as the Holy Anointer, Your ministry thinks it proper.

93. Yea, in their union seek Ye, that Ye may be enabled to lead in the same paths that those have that have gone before You, that Ye may be one, with them, bearing the same visage, in all Your goings forth, of those forward of You. And the only way to preserve a oneness, is to follow closely those who are before You.

94. Always keep a close joining to those before You, and teach the same to those whom Ye are called to lead, and whatever Ye would that Your followers should gain and practice, gain Ye and practice the same.

95. If You desire the unruly tongue to be bridled, and its noisy clamor to cease, and in place thereof, the new tongue, uttering soft and comly words, practice Ye this, wherever Ye go, speak low and soft, having Your words well seasoned with love and gentleness, and Ye will be able to minister the same spirit wherever Ye go. But Ye must ever avoid adding fuel to an enraged spirit. If Ye add any thing let it be something calculated to quell it.

96. Ye ought always to avoid meddling with any one while Ye Yourselves

are under a spirit of excitement, for Ye are not in a situation to balance in favor or against one side or the other of the question; for the Lord requireth a just balance. Never judge rashly, nor before Ye have heard (void of prejudice) both sides of the story, for excitement often carries matters beyond the precise truth.

27. When any one opens to You a matter of trial or grievance against any one or ones, Ye ought never to become so excited, but that Ye can call the accused and give them as fair a chance to defend themselves, and tell the why and the wherefore, as Ye did the accuser, and then labor to reconcile the parties, like as a loving Parents, who wish nothing but quietness and peace to exist among their beloved offspring.

28. Ye cannot imagine how much Ye can do towards governing with the spirit of parental love, which knows no partiality; I say Ye cannot imagine the good effects of this untill Ye have prov'd it.

29. Ye ought always to avoid the spirit of partiality, altho' You may have Your likes and Your dislikes. But Ye ought to remember that Ye are call'd to stand as emblems of that parentage which knows no partiality in their feelings, all souls being equally precious in their sight.

30. Ye may love some better for their works sake, & consider them more promising in the way of God, but the moment You set them apart, and place Your

Your affections upon them, and make them the objects of Your peculiar care, To open a wide door for evil to enter. So I would counsel all dealers with souls to shun and avoid every appearance of this kind, for it not only stirs up the enmity and envy of those who are not considered the objects of Your peculiar affections, but is liable to have a bad effect upon those who become the objects of Your peculiar care or special favor.

31. For I have look'd the matter over, and have never seen any good come out of this manner of dealing with souls, but the reverse. I have beheld much loss and seldom ever knew any of this class to prosper, who have been in the habit of receiving special notice from their leaders, and knew that they stood a little higher in their estimation, and then would would go a little further. This is dangerous knowledge to impart to individuals, & in a special manner to the young and vain mind, for it has a tendency to raise them above that mortification which they need for their protection.

32. And when the reverse of this comes, (for the wheel of Gods Providence turns with every soul,) I say when the reverse of this notice justly falls to their lot, to try them in every point, if they manage to keep their privilege among the people of God, they seldom fail to suffer great mortification and tribulation, which comes in consequence of their being deprived of that

mortification in due season, which they really needed for their protection and humility of spirit.

33. According to the maxim, one extreme will sooner or later follow another. And for this reason, I would recommend an even hand, void of extremes, either way, except to discourage evil deeds, ever holding souls equal, as to any particular notice of their Elders.

Chapter 3rd.

Impartiality requir'd; No Idols admitted in the House of God: all must move to support the harmony of the body; all lots of care must be supported in their order; Deacons must lead in temporal things, and be closely united to their Elders.

1. When God see those whom He deems promising, calculated by their faithfulness, to make useful members, or pillars in the House of God, I am willing He should make them objects of His peculiar care, sufficiently so to see that they have plenty of mortification to bring their spirits into subjection to the orders of the gospel.

2. Ye may frequently chasten them for their good, when Ye can find a just occasion; and screen them from no hardships or task which is common for their equals, if their health will in any wise permit. And so be Ye exceeding jealous over them, for their good, and Ye will find them far better subjects to advance, than those who are suffer'd to move as Idols in the House of God.

3. Ye must beware that Ye harbor no idols in the House of God, for God hath purpos'd to remove all idols, that he alone may receive praise & be worship'd by the works of his hands. If Ye idolize any on account of their abilities or faculties, wit or agreeable deportment, or even because of their faithfulness, Ye are liable to be depriv'd of them, in some way or other, for idolatry is a sin in the sight of God, and seldom goes unpunish'd among his People.

4. Great wisdom on the part of Elders, is requir'd, in order to lead gently and harmoniously, large organis'd families in Christ, for there are many ways to look, and many things to consider in order to support every wheel within a wheel, and Keep them all turning in their proper places. This is not a trifling matter, for there are many wheels to support, in order to have the machinery move in union and

harmony. And when one wheel ceases to move in its proper order, and fulfill its proper station, all others are more or less affected by it.

5. And this is the work of the Elders, to see that the machine is kept in order, each wheel turning in its proper place and order, fulfilling its respective duties. The Elders are the great and governing wheel, by which all others are kept in motion. Now with what propriety could this great governing wheel, rise up and say, "My Power is sufficient to carry on the whole machinery" and to suffer, or cause the lesser wheels to exist, but to remain inactive, or now and then when occasion required, suffer them to move? This would soon throw the machine into confusion.

6. Now dear Children, the will of Your Mother is, that every wheel turn within a wheel, and fulfill its proper office. What I mean by this, is, to build up every one in his proper place. Let the Elders move in their proper places, as Parents and governors of the House, to keep it, and to cause all things to move harmoniously and prosperously therein.

7. Let the Deacons & deaconesses be established in their several lots of care, and let this wheel move in its proper order, and punctually fulfill the duties of its office, which is to govern and controll all things of a temporal nature, with the counsel and instruction of their Elders.

8. And there are the caretakers of the work, or foremen in business, another wheel within a wheel. Let this wheel move in its proper place. And there are many wheels, some little wheels, but all necessary in their places, and need to be oil'd and kept going, in order to make all things complete and to move in harmony, one thing with another.

9. All wheels as parts of the machine, or members of the body, have a right to go to the Elders or governing wheel, with their trials, or for counsel; but for members to feel as tho' they must receive direct counsel from their Elders concerning temporal matters, or concerning their daily hand labor; is not causing a wheel to move within a wheel.

10. It is the will of God Mother that the deacons, and deaconesses govern in all matters of a temporal nature; And if they lack discretion, let them apply to their Elders for counsel, or if We see that they lack judgment counsel them, but let them be the ones to deal with the members, respecting temporal things.

11. But if members have trials to open respecting their Deacons or deaconeses, We ought never to side against them, in presence of the members, nor release them from the burden which the deacons have put upon them

but Ye may satisfy them the best way Ye can, and take a suitable opportunity to counsel them against what the trial is alledg'd, but let them be the ones to deal with the individual, concerning the arangement Ye may think proper to make.

12. Ye may watch all departments as closely as You think proper, but never take away nor limit their power, so long as Ye consider them, worthy to stand in their lot of Care.

13. Ye would think it a grievous Crime for individuals to feel as tho no counsel was binding on them, except what came directly from the ministry. Then consider Ye how it must feel to temporal managers to have members feel as tho' they could receive nothing but what came directly from the Elders.

14. Nay, dear Children, this is not the way in regularly organis'd families. It may do for small families where the Elders have the principle part of the burdens to bear. But in large families let it be otherwise, let the Caretakers of the business apply to the deacons and deaconesses, and let deacons and deaconesses apply to the Elders, and let the Elders apply to the Ministry. But this running by the line of order, which was establish'd in the beginning is not and never will be own'd and bless'd by Your Mother.

15. Yet I do require subjection in every branch and department to the

general head, but to have all matters of a temporal nature center there to be decided is more than ought ever to be borne by Elders. It is sufficient for the heads of each department to center there for counsel; I mean for a general rule, circumstances may alter cases.

16. But what I want say to You Mother, is, that all render subjection in their proper places: for they who are not willing to subject to their care takers in temporal things, are equally as much out of union, according to their crime, as tho' they rebell'd against their Elders, and if suffer'd to go on in this spirit they will soon be found in rebellion against their Elders.

17. When members are by infirmity, plac'd under the care of the Physicians, they are requir'd to render subjection. Disobedience to them is disobedience to the order of the gospel, equally as much as disobedience to the Elders, unless the Elders find that the requirement is unreasonable, then let the Physicians be counsell'd as the Elders may think proper.

But let subjection on the part of the Patient be required, as far as is consistent, that every one may become establish'd, in that order and subjection which the gospel requires to be render'd by members, according to their lot and calling.

18. But in all cases labor to be wise, and do as We would be done by, we

Ye in the place of those with whom Ye are dealing. Treat each and every one according to their lot and care, with that respect, that You would wish to be treated were Ye in their places; for Ye know not how soon the wheel of Providence may change Your lot and calling.

19. Therefore I would recommend that Ye treat all with that respect with which Ye would wish to be treated were You to change places with them. Always remember, that whatever measure ye mete, will sooner or later be measured to You heap'd up and running over. If Ye measure out love and respect, and build up each and every soul in their proper order & place, they will most assuredly return the same heap'd up and running over.

20. I feel a special impression to speak in relation to those who are called to bear temporal burdens, that they may become strongly join'd to their Elders in all things. If time and opportunity permit, I shall give my special mind to them. I want a strong union to exist between Elders & Deacons; for unless this be the case; Evils and disorders will creep in, and the foundation of the family become weaken'd thereby.

21. But Elders have a duty to do, in order to create and support this strong band of union. If Ye place more confidence in other members, and impart Your counsel to them, perhaps in direct opposition to the standing

Deacons or Deaconesses, and they perchance hear of this, how must they stand affected? If their integrity to the order of the gospel forbids them to give vent to their feelings, they must feel a deficiency of your union and Confidence.

22. It would agree with the feelings of Your Mother, that Ye always counsel with those who have temporal care, and decide upon points of a temporal nature, before Your judgment is made Known to the members. It is a grief to my spirit to hear common members talk of the difficulties & various opinions which exist between Elders & Deacons; and perhaps those who are quite Young will express their feelings somewhat in this way,

23. "The Deacons (or deaconeses mentioning their names,) want me to do so and so, but the Elders dont feel any union with it, "or perhaps the other way," The Elders want me to do so and so, but the Deacons want me to do so and so, and I hardly know how it will go Yet, but I hope it will be so, for I had rather do that.

24. O, how often says Your Mother, have I wept in bitter anguish, when I have hear these things, and cried, O my God! from whence cometh these things? Did Father Joseph and Mother Lucy establish in the beginning, this manner of going. If not whence cometh these

Evils; They must have crept in unawares; for I solemnly protest to You it was not so in the beginning, neither was it so, when Your Mother departed this life; neither has it been handed down by Your present Ministry.

25. Therefore let it be done away as the offspring of the seed of disorder and confusion, for I own it not, neither does Your loving Father Joseph own it. Therefore Ye may rely upon it, it is not own'd by those who are before us. Let not those who are call'd to be Elders, betray in the least their disaffected feelings towards those in temporal care. Betray not their infirmities, their lack of judgment; but conceal it, if possible; counsel with them ere You impart Your judgment respecting temporal things.

26. Ye ought ever to consider them in their calling, and support them under their many trials and difficulties, hardships and toils; for they who are faithfull to discharge their duty in these respects, will find many difficulties to pass thro', and many hardships to endure, which are many times unknown to mortals; but never escapes that all seeing Eye which never sleeps.

27. I have not spoken thus plainly upon this matter with the intent to accuse any one of Error; for altho an Error hath evidently crept in; Yet nothing has been done designedly, therefor I harbor nothing against any

one, but I do require an increase in this respect thro' out the societies of believers, not that all are equally lacking, but this my word of counsel will do no harm even to the most perfect.

28. Many things I might say, Yea, if I should say all which circumstances many times brings to my mind, which might be spoken to profit, it would swell this Book to an extensive size; but I have spoken sufficient with what other instructions Ye have had from time to time, together with the instructions of Your visible head, if obey'd, to lead You faultless before the throne of Your Heavenly Father.

29. I have not particularis'd upon every point, but I have mention'd a few heads of matters, & by them Ye may clearly see, if Ye will, the line of Your duty in every point.

30. If these sayings of Your Holy & Eternal Mother, together with the counsel of Your loving and anxious Mother Lucy, be carefully observ'd and obey'd greatly will it add to the comfort and peace of all Your Heavenly Parents in Christ, whose names I am requested to place at the close of this my word, which Ye may call the Second Part of the Book of Your Holy and Eternal Mothers word.

Names of Your Heavenly Parents.

Christ Jesus the Saviour, Your heavenly and spiritual Father, blessed Mother Ann Your spiritual Mother in Christ. Your loving and affectionate Father William, Father James, Father Joseph, and Your loving and affectionate Mother Lucy.

These are the names I am permitted to place at the end of this communication, that Ye may know that I am not alone in my feelings respecting these things, altho' this my earnest interest in them were given.

Dearly Beloved Ministry and fellow-sufferers with me, Your loving Mother, and also with all Your heavenly Parents in the support of the blessed gospel of salvation.

I submit this whole matter to You, to deal with it according as Your best judgment may dictate. If You feel to add thereto, or to diminish therefrom, Ye have full liberty to do it, but if You feel to add Your faith and confidence in the same, and its agreement with Your faith and understanding of the requirements of the gospel, together with Your names greatly will it add to its force; for whatever Ye sanction, shall ever stand binding in the day which is to come. Whatever Ye seal with

names, shall ever remain a holy and durable word, never to be blotted out. Amen.

My mind is finish'd, and my soul is joyful at beholding it carefully inscrib'd by mortal hand, which hand I bless, and may it ever be bless'd. Farewell. From your loving Mother Lucy to the beloved Ministry at Wisdoms Valley.

We the presiding Ministry of the Church of God, establish'd at Holy Mount and Wisdoms Valley, having receiv'd and examin'd the foregoing inspired Communications from Holy Mother Wisdom, and our beloved Mother Lucy, do verily esteem them as an additional evidence of the condescending Mercy and goodness of God, to his chosen people, and as containing very valuable, wise, and highly important instructions; and if properly attended to, we believe they will be very useful, especially to the Elders of families, and watchmen upon the walls of Zion, thro' out all her habitations upon Earth, and as such we can freely recommend them to all in spiritual care, in every

family where the order of the Gospel is Establish'd in our land;
and we desire all to receive them with our Kind Love and Blessing
Confirm'd and seal'd with our names at Holy Mount
on the 31st day of August in the Year of our Lord 1844.

Ruth Landon
Asenath Clark

} Ebenezer Bishop.
Rufus Bishop.

SHAKER COLLECTION